M 1226

Group III Lunch

New York 26 July 1967

ARCHIVE COPY
Must Remain in
Transcription Room

Mr. Hyland: What are we going to do with you there, Dixie? Huh. I don't think it's necessary, do you? Is it? You could have something to eat right here. Barbara? What are you doing there?

-----I wanted to be near the door so that I wouldn't cause too much noise when I walked out.

Mr. N. Are you going to walk out? Why are you going to walk out?

-----Because I have to be back to work within the hour.

Mr. N. Can't you tiptoe on the street as you're going?

-----I suppose I could.

Mr. N. All right. Then we we'll stop for half a second. In order to allow you to go and (come) so you don't have to sit so far away. What did we talk about last week? Where is Robert Solov. Well not here yet?

-----Mr. Hyland, before you go into the questions, we need two men volunteers to come ten minutes earlier. We need tow.

Mr. N. Who is number two? One we have, one to go. Who can come here a little earlier? Who is sacrificing? Who doesn't look at it as an oppertunity for himself? You come? Not permanently. Not until doomsday, you know. For one month, all right, yeah? All right. Pretty soon I'll be gone, so it doesn't matter. What is the job they have to do, John?

-----Set up the tables and the chairs.

Mr. N. Why is it that others cannot do it? Are you so pressed for time? Other people. You know it's not right how little one wants to do for someone else. Have you ever noticed that in yourself. You only want to do it when you are in a certain relationship and probably can expect something in return. And there's somethings you say and do because you love them hoping that that love will be actually turned around and converted into something that they start to love you. But why is it, I'm so amazed. You know, yeah, I'm amazed that it takes people such a long time to let a little statement like that penetrate. Of course, it's silly to compare myself with the way I was, but I know darn well that such a thing would ever would come up. I would say no, I cannot do it, or yes, I can do it, but I certainly wouldn't say . You sit; you sit much too much; and you expect things to be put in your mouth on a golden spoon. Really youre...Where it comes from is that you don't appreciate what kind of food you get. And you're so used to buying it cheap, or you just wait, and if you're lazy and you don't get it, then you don't care. Thereiis very little defeloped

in you that you actually want something for your own sake and you are even willing to pay for it. Pay for it in effort; pay for it in paying attention. You know my feeling about that. And I say now, several people in different groups. My feeling is honestly that one-half ofthe group is dead. And I wonder sometimes if it's my fault. Because I keep on talking when there are no questions, and if I were to make up my mink, not to say a word until someone actually starts to ask a question, that I then have to talk, we would probably then have a silence every once in a while for a long time. And it is that nature doesn't like a vacuum, so I try to fill it. If I say that it's probably my fault; on the other hand, if you boil over, actually fire up a little bit, begin to stroke your own fires, and see if there is something that is alive in order to come out. But it doesn't you know, you sit. Now, what questions?

-----This is a continuation of last night on the matter of a three and four.

Mr. N. Oh my.

-----I didn't think about thiswwhen I talked with you.

Mr. N. That's why I asked about Charles; he didn't come yet. Because he called me early in the morning. Something was bothering him about the explanation of the period system of the elements.

-----Hope he didn't call you at three or four.

Mr. N. No, he didn't. He called me at three plus four. So, and he wanted to know about this question of valences. He isn't here, but I don't mind if he would hear it, so you can tell him. He told me that he used to teach chemistry. And then over the phone I get a little whiff of something, of someone teaching chemistry at the present time, then of course, I know that at the present time chemistry is taught a little differently than when the the time when the and that at that time the name valence was very much in vogue. And that now we have to use the words electrical attraction or something or another. Determination on that kind of different definition. And that if you taught chemistry you would have to use that kind of terminology, and the word valence is not used any more. So I think he said kind of that he disagreed or something and I simply answered that what difference does it make whether you agree or not, if he doesn't agree and there's an argument, then that's fine, we can talk about it and perhaps it's clear. But if its a question of work and that even if certain things in the whole meeting where we have ten different subjects is not acdeptable to everybody on all the ten subjects, we could have one subject that could have a meaning, particularly in the way I ended it up is in relation to work, and only purpose for it, and that doesn't make any difference if the

rest is not understood at all, provided I get something out of it, , you might say, go home. And if the valence question bothers him too much then the rest will bother him. Because even if he is opposing that what he doesn't agree with, if he agrees with that I happen to say, even that won't help him to work, 'cause the agreement will make him fall asleep more. But now, how about the three and four, John?

-----Well, it was my impression that the square is based on the principle of four and the circle on that of three. Now...

Mr. N. I don't think the circle is based on any particular number. Not on three. No, a circle is unlimited in that way, 'cause it's only a rotation of one point around the other at an equal distance, you see, so that it doesn't change. In an ellipse you might leave a proportional relationship there, 'cause the distances of the different axes are not the same, but in a circle, yousee, it is uniform. So I don't think you could look at that on the basis of three.

-----I see. My question was leading into the matter of alchemy, related to chemistry. Now, I thought that the age-old problem has been, in effect, to make a circle out of the square. And I was thinking that if, you know...

Mr. N. No, it's the other way around, the square in the circle.

-----Oh really.

Mr. N. The only time when you can introduce something of three in the circle is that the circumference can be divided by the radius. There is a relationship, you see, but it is six, and it would have to be two and three. So it can go either way; that is, not definitely related to the law of three. Even if you take the three points as a triangle, of course, in the circle always must be equilateral it in itself has no direct relationship. An indirect one, yes, but an indirect one is also going to two.

-----Well this is getting a little far a-field. The reason that I am bringing all this upp Mr. Nyland, is that I had a dream again the other night of flying saucers. It was incredible because in this dream I was takne abroad a saucer actually a model of a saucer, and the saucer was divided into three dompartments. I said, aha, that explains it; it's the three centers, of course, of man. That's the meaning of the saucer, wholeness, through the three divisions.

Mr. N. How about the cup?

-----Well, uh...

Mr. N. You know, it's interesting. The cup may be the cupp, astrologically.

-----The what?

Mr. N. The cusp. Inverted, but who knows, the saucer might not have to be a saucer in order to go through space. But why divided in three? That is how you got the idea of the circle.

-----Well, a paralesofes (?)
Mr. N. I think a sauser, or a flying saucer, is a little bit more
(phrases not clear, a large, loud truck rolls by)
Oh we can philosiphize about this, cant.we. Marvellous, how we always to into a dream land when we're in here.
-----Someone might care to see this book. This is the Interrupted Journey by the polar route (?), I'll be glad to lend it to anyone who wants to borrow it. And for some reason, this whole subheet of flying saucers is still...
Mr. N. I know.
-----bugging me.
Mr. N. I know. It's interesting, because whenever I read a trade magazine, some new information on flying saucers, I think of you. I'd like to look at it.
-----You apparently still believe that the saucers are more of a mandala symbol
Mr. N. Belong to earth or belong to outside the earth?
-----Uh, heah, or that they're psychical projections. A mandala within us.
Mr. N. No, I don't think so. No I have said some time ago that I think they exist
-----Yeah, but last night you said, for example, that the ship in Beelsebub was a symbol of communication between various (objects ?). But you, you're talking more than in a symbolic fashion.
Mr. N. Actual appearance, actual manifestation in some material form.
-----I was very skeptical a year ago when I first asked you this question, and since then I've read about a dozen books on the subject. I must say that right now I've changed my opinion as I am forced to concede that people are seeing something. That is not just a mass hallucination delusions; it's not weather baloons or clouds or swampggas. Sometimes it is these things.
Mr. N. Oh, yes
-----But then I think there's a hard core of about five percent of these citings which are authentic.
Mr. N. I think that there's more than enough to justify belief in the existence and that even of that people will want to explain it in a different way, I think it's quite right that they try. But I think with anything new like this , quite unusual, always the scientific world has been against it. It doesn't matter what and where, at at time, when the earth was turning around the sun, you know, and the sun was supposed to do it (?); you know, and he got killed for it. And whenever there is a Renaissance, whenever there is something that is new, like the Inquisition, new faith, that what threatens the old way of thinking, Luther and so forth, young Joan of Arc, they burned her at the stake, they cannot be tolerated because they are a danger. Whenever new theory comes out in science, the old conservatives get together in order to see how they can

eliminate it. If they have medicare, you know how the doctors dislike it. Because they are limit in some way or another, either financially or, as a matter of not being recognised or perhaps of being too much recognised, and many things these kind of so called innovat which take away a privilege of someone, naturally they will fight, and they will become quite concerned about it, and also very narrow minded. So it is extremely difficult to remain open, and one cannot be open anymore which you have already something that is your own, that you have fought for, and that you have believed in, for yourself, and then you find something that perhaps it was not so; it requires an enormous amount of integrity and usually the fight, as it were, between the older generation and the younger is simply that the older generation don't wa t to admit that they might have been a little bit wrong, and that the younger generation has something that really is worthwhile. Even if it is based on criticism of whatever conservatism was. But, you know, it's in the nature of that kind of a growth, and I think that the opposition from the standpoint of flying saucers, that is, not to want to believe it, because sometimes it may be very handy to use it as something mysterious and under the cloak of mystery to be able to do things that you want to keep a secret.

-----Uh, the thing I don't understand is, assuming that these, these craft have their origin from people who are at least more intelligent than, and presumably more highly developed than we are, why is it that they seem to be seen by ordinary people? And the people who have reported some sort of encounter of getting actually close to them are ordinary people; they are not considered to be spiritual or religious leaders.

Mr. N. The question is that why does a flying saucer want to come down that close so that ordinary people can admire it?

-----Yeh

Mr. N. You know, it probably depends entirely on the level of their materiality. I think it would be possible to stay in spiritual world and only touch a few peopl but if you're interested in propaganda, or if you're interested actually in finding out actually how it is, that the lowest man lives, you have to come down to it. On the other Hand, I think that anything that happens in the outside world that is a little bit different and where one perhaps has to admit that they are more advanced, there is always antagonism. You know, when the Russians do something like recently, the kind of rifles and so forth that they have been shipping into Israel, apparently of a certain make, kind and so forth, which is quite unusual, and we don't know anything about it. And that now Israel is now offering to sell those things to us in order to disclose the secrets which Russia already has. It is a question of anthropology to admit that savages or the

aborigines or those of a primitive, have already certain things that we have in time forgotten, or perhaps never even knew. It is extremely difficult to admit that someone else is superior to what we are. Whenever we already think that we are at the acme of our creation, and I think that it is a question of integrity, and of course, of openness, and also to some extent, timidity, that one is willing to admit that the person is limited in whatever he is, and he may be marvellous in his particular framework, but his particular framework is only a little part of the totality of all things, and that someone else may be working in another direction and discover something that one other person cannot discover because it's not within his world. I think it will always go on like this until you have omniscience, and those that have omniscience, I think they will know more than enough not to be here.

-----Mr. Nyland...

Mr. N. Yes

-----Didn't you once say that you thought those things were coming from other earth, different places in space away from us on a horisontal line rather than coming from a higher space.

Mr. N. It depends upon what you call a direction in space.

-----You are talking about a sphere?

Mr. N. Yes, you see, then you have to introduce the curvature of space. I din't think one has to go into the origin of where they come from because that is a measurement that we use on earth.

-----I think that you made the statement that they were more on our own level rather than being really superior beings.

Mr. N. When they come to us and they become visual to us, they have to be on our level. What is the inner capacity of that, what we are now see as manifestation to change over into a different form of density.

-----Oh, I see what you mean,

Mr. N. Then it depends on that, that is why I said the materiality is something that becomes. As soon as it is material it comes within our means to measure it, but if it is not material, then we have no means of measuring it. We have no means of measuring spirituality, unless there is a development in oneself similar to the Kesdjanian body which then has measurements of a spiritual kind. And it's only if that development could take place, that sometimes it does happen to people who are a little bit, in that sense, more advanced, or who have a certain sensitivit in any one of the three centers to be able to distinguish the difference between their own level and that what exists outside of them. You know, you almost have to make that allowance because we're not living just at one point. We're always living at a point just between two other points.

-----Yes

Mr. N. And that the totality of man is limited to three, and therefore, that what is above, and that what is below, and man is in between. So when we talk about the devil, or the unconscious state, or stuff, or ordinary matter without any life, inorganic; that is one side. And the other side (I started to say the devil), and the other side is heaven, and that what is above, or Karatas, the lights of Karatas. I have a knowledge of both existing, even if I don't live them; so you see, this question of spirituality: if I live in a material world, I may have a certain knowledge or an inkling or sometimes precept, or sometimes precognition of the existence of something that does not belong to me on earth, and nevertheless, I will know it exists. Intrapolation and extrapolation you see, the capacity of the mind to make certain things that are not at the present time real, but are imagined, and the very fact that I can talk or think about an imaginary object simply means that there is a capacity in me to translate that what is "as if" as if it is reality. Many times I ha e said that that is the saving grace of one's life. Because if the mind didn't have that, we would be dead bodies. Orwwe would even be animals, because animals have only in instinct developed and it is marvelous for the animal, but is not enough for man. Really it is what makes the difference between a man and an animal. Aside from the fact that he can walk around and locate in different places and what he can think through and he can put that what he has accomplished in his particular development in such a way that it can be used by someone else. And this is, of course, you remember, Korzybski. At the time while the concept , it is impossible for an animal to continue building on what his father has already built. It is quite a well known fact that you have to start all over again. And if that happened to a human being we would never get anywhere. You would have to continue, in measuring ordinary temperatures and so forth. You would have to start all over again and make a thermometer. You would never do any experimentation. Each person at the end of his life would have to start at the very beginning as ABC with this and that and go, like Pascal, through the whole rigermarole of mathematics and you would never reach the first equation, or surely you would never reach calculus or things of that kind. You see, there is only a certain limit to each lifetime, but if they can be strung together, it can become a chain. And therefore, the possible development as of man is not only that he has a physical body, but that that what he achieves now is a recognition of whatever the function is of his physical body, can now be applied by someone who already hasa little advantage having a little bit more spiritual being. And his viewpoint then of the spiritual body from the standpoint of that, towards the physical body is quite different from that of the person who is still living in it. The whole idea of generation is the question of growing. Of course it

must exist, only it is a question of how it will grown. And if you're on the wrong road, many times it's that the growth is in a horizontal direction. But nevertheless, the fact remains that even being horizontal in a plane I have a certain sense of another kind of a dimension existing. Whatever way one wants to use it, if I have a sense of time furation in one difection only, I also hav e a sense of depth of time. Of a vertical

-----You mean the third dimension?

Mr. N. Or the second or the third. So when I can think about it I also have a right to assume tha it exists. So applied toflying saucers, those who see it, they are probably the safest, because they won't haveany means of even thinking about it in order to see it and regarding it as something ususual. And I think in the beginning it is very good to have data of that kind, so that after they cannot be disputed even by the scientific world. There are not too many fact, then it's up to the so-calledscientists to develop a theory which will actually explain the facts. Ithink we're in that stage now.

It's always difficult with these questions of the dkfferences of density because again it's not subject t any particular law like the Law of Seven. But it is a gradual changeover from that what is considered a certain state as compared to another state; and in the development it may be divided by a bridge but the bridge is, you know, the over-bridgeis evolution. It is a difficult evolution and it takes long, but even at that it is not contrary to an evolutionary development, like I said lastnight, of a tone on a string divided (?)

-----( ) the quantum theory doesn't apply to dansity?

Mr. N. It applies to the state when something has to be overbridged. That is not a medium for that what you are engaged in to live in. That is where the quantum theory comes in.

-----Well, the quantum, the bridge, isn't it a sharp division of a...

Mr. N. Because it goes from one ring to the other.

-----Isn't that a sharp dividion?

Mr.N. Sure, because there is no bridge between them.

-----Right.

Mr. N. But in the Law of Seven you have bridges.

-----And that is as just a gradual sliding from one to the other?

Mr. N. Again, if one applies the Law of Three to the Law of Seven, it is only to indicate that that is the explanation for processes, and in reality it is not so. The only quantum theory is in that what is construction of the atom, what is the structure of our solar system and what is structurally true of mutations in botany and different forms of life changing ever from one species to another. And even at that, Mendel's Law is not always holding because it revert to its

original characteristics. But when it is a mutation, it stays there on that level it has reached, and then it is stepwise changed. It is a difficult form of development.

-----Is there a substance between those rings or is there just nothing?

Mr. N. No, that's just it. It is not substance that is carried over from one to the other; it is simply a separation by means of space, and in space there is nothing, and there can only be change from one to give it the extra energy so that then as it can jump.

-----Is this then differing with the idea of there being an ether pervading...

Mr. N. Bob, what is the ether; it is just a word. If you ever ask anyone to define ether, they cantt. They say it is a substance which is very light and penetrates everywhere and so forth. Well, maybe it is, maybe it isn't. If I don't know what ether is, or I cannot even define it, I cantt put my fingers on it. And when it is scientific, for us, as our scientific world physically, now it has to be in the form of matter, that I can eat it. This is one way by which, let's say I'm in physics and I do chemistry, and I, all the different so-called exact sciences. No there is, of course, a science which has to do with spiritual matters, psychologically, and with that I have to work with concepts; and that which I would like as an abstraction, I would like again to put in words. I would want to make it concrete. I never like to have something that is a little bit ephemeral. Well, I have to admit that it exists, so for that reason I have to assume that there is a certain substance, and I call it ether, which will take care of such questions; and when someone asks me what it is, I don't know. All I can say is, it's outside of my material ( ) with which I'm familiar, and that if I want to bring it down to earth, I have to crystalize it in some form that it becomes visible.

-----That seems to me less ephemeral than to assume that your senses don't account for all possible things and to say there's nothing.

Mr. N. No, the question is, one knows it exists; you cannot determine it or you cannot measure it, but still you cannot get around the fact that the knowledge for yourself is there, that you know it. If I say I'm living in a finite world I must know that there is an infinity, otherwise I never would call this finite. Whenever I use a word like that and it has an opposite so-called, or it has a concept which is contrary to that, that what is essentially this first concept, then of course I will not use that kind of a word unless I also know that it is different from something else that even if I cannot define. This is the way we happen to live on earth because we live by contrast. But then when you go and think about that you see that sometimes a certain terminology is applied to that what exists and contrary to the non-existence for which I have

not a terminology, and that therefore; of that what exists, if I consider that as all existing, then the absence of that existing, simply means for me the contrary to that what I call reality. So when I talk about infinity, and it is all existing I have now for me a finite which is subject to a certain measurements, so that, outside of the measurements it does not exist. You see, the concepts are contrary to each other, so that if one is all existing, infinity must exist in finite form; and then why should I have finiteness separated from infinity. I run always into trouble. And that is simply because our mind is in trouble. Because the mind is only limited to certain possibilities by means of vision or hearing, or even touch. Certain sections of total octaves of rates of vibration whatever is represented is limited to the facility of whatever the eye can see. And that is why we use different instruments in order to augment what we haven't got in our eye, you know like glasses, or magnifying glass, or microscope, or an electwon microscope. I said it the other day, you put a drop of oil and it excludes reflexion. All of that simply gives me an idea still, for there are limitations. If you want to fly away from earth, the lifitation is more (crafty ?) When I'm out of it, then I'm in infinity.

-----Can I talk about something else?

Mr. N. Sure with pleasure.

-----I'd like to preface itby saying that certain of my manifestations come out in a belligerance because of certain satisfaction with myself of myself. And this belligerance is not directed usually toward someone else or oftentimes seems to manifest in that way. It's a dissatisfaction within me.

Mr. N. Are you belligerent now?

-----Well, that's why I'm saying it because I feel it very strongly as an emotional thing and I realized that you would see it, of course, 'cause I see it myself. If I see it, I'm sure you will.

Mr. N. If I see it coming on and going out, you know, my advice is that you turn around and let it go in the other direction.

-----This is what I've been trying to do alot with it, but it's very, very difficult to do.

Mr. N. Fred, imagine now for a moment, we have here a little bit of an argument and you have something seems to have to come out in my direction and you tend to keep on talking, do you think it would continue?

-----Itts not only in your direction.

Mr. N. No, no, no. Maybe anybody's direction.

F. If there was nobody around, it would still be coming out.

Mr. N. Naturally, but then it is a little dispersed.

F. Yes, terribly dispersed, it's coming out like a flood.

Mr. N. And then you start to feel sick.

F. No, I feel like it's being wasted.

Mr. N. The question is, is it useful?

F. Yess

Mr. N. Yes you would like to have someone to vent your spleen on.

F. No!

Mr. N. No!

F. I want tu use that energy. I want to use that emotion in order to work.

Mr. N. Then...have everybody absent and still continue until you come to the point where it is silly to waste it and then you may have some extra energy left and then you may be able to use it.

F. Uh, I tried this, I mean, I actually feel this going on, feel this sort of flowing off my skin; I feel all sorts of sensual type things also, I mean aside from just the emotional energy, I feelthese things happening. Uh, I guess part of..

Mr. N. Why don't you let them go.

F. All right. Part of what I wanted to say was that oftentimes when you ask us for questions, beforehand, you know, before meeting, I think, well, what question. And I, I oftentimes, there are oftentimes things which are on my mind, a great many things, problems which I am having, let us say, not necessarily ...I have ae certain way of working that I feel I can sort of make an attempt. All I know is that I have to continue doing that, and keep working at them, so sometines I don't have questions specifically on how to work, but I do have a lot of things that are disturbing me, or let's say interfering, somehow or other, with work, of things like this emotion or this energy which I want to use.

Mr. N. Yeah, what are you driving at, Fred?

F. Iguess what I'm driving at is...

Mr. N. Justification that you don't ask questions?

F. Partially, I guess. I feel sometimes that I want more sort of, uh, discussion where you start to say something and when a w question arises in one's mind he can then ask you.

Mr. N. Yeah.

F. What is it. I want to talk maybe in my terms, see.

Mr. N. Why don't you do it that way?

F. Because obviously we seem to have(~~a certain feeling that we can't interrupt you~~) and I say we because I've noticed it in other people too, and I can't help noticing it; we seem to have a certain feeling that we cannot interrupt you.

Mr. N. Oh, really?

F. Yes.

Mr. N. Have you ever tried it?

F. I did just a little while ago, before...

Mr. N. ...and did I say shut up?

F. Well, no. I pulled that, that...

Mr. N. You can interrupt me, can't you?

F. If you say so, yeah.

N. Well, I've said it several times. I open the opportunity time and time again.

F. Yeah.

Mr. N. I know that I talk a lot of the time; it may be a disease on my part. I don't have to.

X. Mr. Nyland, there are some nights when it's clear that you want to get something said.

Mr. N. Yeah, that's right.

X. And you come and sit down and an hour and ½ hour just goes.

Mr. N. Yeah.

X. And I wouldn't dare interrupt you.

Mr. N. I think that's right; it's the proper attitude.

F. But how can we ever tell? How can we ever tell?

Mr. N. Sometimes you have to leave well enough alone.

F. But how can we ever tell when to leave well enough alone. That's the trouble, we're not, at least I'm not necessarily that sharp to know each time.

Mr. N. Well, if you have ever tried and really you had made an attempt, you would probably have me for a devastating look.

F. I' don't doubt that.

Mr. N. Oh yes, if I am involved in something that is a logical idea which I want to pursue in a certain way and so forth, there's no stopping.

F. Yeah, I know. We all move slow like that. Sort of like a tidal wave.

Mr. N. But I think you have to be sensitive about it. You know, even if in an ordinafy argument you give the another person the time to develop whatever he wants to develop as an argument; it is even in politeness. But when one is willing one might have a question and it may not be the proper time to ask. At the same time, I think that if it is a real question that for once I would interrupt anybody.

F. I never know how to evaluate whether it is important or not.

Mr. N. This is the thing that you have to settle.

F. Yeah, but I'm thirty-six years old and I've been tryint to do it for thirty-six years, and I still can't do it.

Mr. N. You'll grow another thirty-six.

F. I know, I'm not impatient inthat respect; I'm only impatient with myself as far

trying to accomplish something, trying to get somewhere...

Mr. N. You're not impatient at all, and now you're impatient with yourself. You are impatient.

F. Of course.

N. ...and you are concerned.

F. Yes.

N. And is really so that in thirty-six years you have not been able to come to my particular conclusion regarding yourself.

F. I seem to come to the conclusion that I continually know less and less that I can use.

N. That is a very good scientific attitude. But, you have enough that you can use

F. I know, I am continually using and am trying to use things, and yet I'm looking for...

N. Are you really?

F. Let's say that I am to the extent that I can control my forces which at times are for me seemingly uncontrollable. O.k. Get a stable footing. Now try it again, so I try it again. Then all of a sudden I'm up there floating and there's nothing to grab hold of.

N. Fred, are we talking about work, or are we talking about ordinary life.

F. Well, I thing you have to...I'm talking about work on my self.

N. Yeah? Then if it such a time, you happen to have the thought of waking up, do you think you will continue in exactly the same way of controlling this or that?

F. You mean when I have the thought?

N. That you really have the thought that you want to work; and that you hear yourself, you see yourself, you see how you behave, and that when you wish to work you try to become impartial to it. Do you think that you will continue in the same way? When you work, then, not when you think about it.

F. But there's a strong other force; it's always fighting that attempt to work.

N. I'm only asking if the thought of work comes to you, and if you then convert it into the wish to be awake.

F. When the thought of work comes to me, I definitely make an attempt to come to myself

MN. And then you continue in the same old way.

F. Well, sometimes I can sustain an effort longer. This is where I'm trying to talk about these energies, these emotional forces. Sometimes I can really seem to concentrate them into sustaining a work effort. Now, or an observation or something.

N. Now Fred, I don't think you are talking about work at all.

F. All right, all right.

N. You're talking about a thought about work. That is not work. Work is an arresting xm of yourself in a situation of mechanicalness, in which you introduce something of an entirely different quality of objectivity. It's quite a different thing. At that moment when one wakes up. one sees, hears, becomes, awsre of everything and you will not continue, not for that one moment.

F. No continue what?

N. Continue in your mechanical behavior.

F. Oh, I know that.

N. Yes, and then you think twice before you start.

F. Think twice before you start?

N. Start again, mechanically.

F. But as soon as you start to think twich it means you're out of a state of xm awareness.

N. Exactly, so that is why I say you're not working. All yom do is arrest yourself for one moment and then let it go.

F. Well when you do let it all go, and you do become aware for one moment

N. Then you're back in ordinary life.

F. Then you immediately go back to ordinary life after that one moment, I know that.

N. o.k. So what will we do. Try to have another moment.

F. Yeah.

N. But do you?

F. I try, but sometimes I'can't sustain the wish or the desire. This is the problem

N. Good, good, then you cannot work.

F. But should I...Ican't stop trying.

N. If you honestly tried. Why did you stop yourself from talking. Then at least there is a possibility that you might wake up. But you keep on being mechanical and you then hope that somehow or other you will have a thought that perhaps you're reminded of work and perhaps you work. You don't.

F. Well I think, I think quite a bit during, let's say, Im not talking about working, thinking

N. I'm not talking about thinking. I am talking now only about the attempts to wake up.

F. O.k., but I still have to preamble it by saying that during, let's say, all my thinking about work, there are times dming this, because, let's say ittakes up a good deal, quite a bit a day, thinking about it, but not working, not making attempts, I understand that. But there be specific times that I do; I say, now, this is your time, some to yourself. Now that requires an effort; sometimes, uh, I'm not saying I'm looking for resultm, butm sometimes results do occur, not necessarily...I'm never satisfied with the results.

N. No, no...you make an effort.

F. I make an effort

N. You wake up, alittle bit, or a great deal

F. All right

N. and then?

F. THEN. What I try to do, see, my thing is to first come to myself.

N. No. Wake up!

F. Mmm. All right. First?

N. Yes.

F. Well.

N. The effort to wake up!

F. The effort to wake up. Well let's see. I guess I have the term that I say "coming to myself" to...

N. Don't use that term, because thatf for me is too much mental, coming to myself.

F. Really? I thought we were using that term.

N. Oh certainly we do, But I thihk in this case I would like to say "I wish to be awake."

F. All right. Then how can...

N. In the midst of mechanicality

F. OK but how can I differentiate between the one method of to be awake by using observation of ABC, and the other one of just you know.

N. At the present time, how many opportunities have you had to hear your voice to see your posture, movements of your hands and so forth, during this last fime(5) minutes.

F. Yeah, I realize that you (N. now it starts, now it starts...) were thinking possibly about that but also I was too.

N. Now you're losing it again.

F. Yeah, all right, I'm losing it it but maybe I had it a little, but I don't...

N. Now, if after I said it, you really tried tobe awake...and then you?

F. Do you think, really, that that was the only time that I was trying?

N. Yes, all right. Ido think so, and I think that you also will think the same way.

F. (Laughingly) Who want's to think, I don't want to. I want to be.
(It's such a different thing, Fred)

N. No, but you allow yourself to think, or whatever it is that goes on in your mind.

F. But I don't know how to control it, I don't know how to stop it, I don't know what to do with it.

N. Oh yes you can.

F. Yes, but I can't sustain it.

N. You can interruptit.

F. Yeah, interrupt it, interrupt it,a million interruptions a day

N. Yeah.

F. But how can one learn to sustain those interruptions?

N. Youte never done it.

F. Never done...?

N. Never done it a million times a day.

F. No, but I mean, if one were to be awake it requires a constant effort; it's always a conscious thing.

N. Don't talk about if one...be awake, if I AM; now...these are statements that I can recog...

F. I know.

N. Because that way I interrupt my mechanicality and it doesn't just go like a racehorse. I hold it; when I hold it, I wake up. I see myself, I hear myself. From that, I maybe, I continue to try to continue, to hear, to follow, as it were my voice xxx as if being present with that what is my manifestation. These are the sustained efforts. They have nothing to do with the way my mind keeps on saying this, that and so forth. Ordinary life, and from the standpoint of work , it's stupid. Because you prevent with this studpidity actually, to use your term, to come to yourself.

F. You prevent the...

N. Impossibility for you to wake up by allowing yourself to continue in an ordinary way, thinking, thinking, thinking, and whatever it is. You keep on saying, I cannot do it, I cannot do it, and it doesn't help you to do it xxxx at all.

F. But do I really say that I cannot do it. I mean I do continue to try to do it and I do get...but I want more. I'm never satisfied, I want more.

N. Go ahead. If you are never satisfied you will continue. But you're completely satisfied in saying it.

F. What, what. Say that again. I lost it.

N. You say I'm never satisfied, but you'rex completely satidfied with saying it.

F. Yeah, that is a very satisfying statement.

N.. Sure, that's the amazing thing about the mind. Yeah.

Frank: I've been..you've been having this conversation about these abstract things about quantum and all that, and, I've been trying to get away from that, and I've read a couple of books which are part of an effort on trying to see how people have foundxx something that they could live; so they're autobiographies. One of them was a book called <u>The Story of my Heart</u>

N. Wait a minute, you wanted to get away from what?

F. All the...

N. ...the quanta?

F. Well, I doubt very much that Kant lives with all his books and that it is a way of life for him and I'm trying to find--at least I can't tell--so, I have to try and find something that I can tell this guy is talking about how he discovered how he could live his life.

N. You mean...

F. his life

N. Emmanual Kant

F. Yes.

N. How he was lifing or not living or whatever the meaning is. How do you get away from quanta?

F, That's not satisfying proof for me to...

N. Good! then we'll leave it.

F. OK. So... I read a couple of books which were partly autobiographical. One by a guy named Richard Jerrries called The Story of My Heart; it's about a hundred pages long and it's the only thing he ever wrote about the way he lived, what he thought the way his life was, and I thought it was very interesting. He said that the most important thing is that part of him which has aspiration for unity or something higher, or more than whatever he is, and he tried to live in some way in his life so that he gave room for that. But it's a very curious book because he's obviously talking about things that were for him feeling and emotions of some kind and they're very hard to put into words. But I thought it was very interesting, and besides, it was very short. To try to show how he found out or figured out what he could do, or like that. The other one was...

N. What good did it do you?

F. To me?

N. Yes, because were were talking about food youk know.

F. Yes.

N. What kind of food did you extract from it?

F. Yeah, I couldn't identify...I couldn't receive feeling from it because there were so many things that I disagreed with. That I kept wanting to be critical. In a sense, I was able to see that going on.

N. Yeah, but Frank, look, in connection how with the subject constantly underlying all of our discussions, the question of trying to wake up and of becoming objective...was it useful for that? You see, you can agree or disagree with a person and it doesn't make much difference.

F. Well I'm in a...I'm trying to...Well in a way it was useful, but not then

N. How? Maybe it becomes so.

F. I have to let go of all that I am so that I will wake up.

N. No, wait a minute. That's not true. That is not true. You don't have to let go of everything. You have to get out of whatever you're spending your time on. Stimulus for the using of that what you have in order to wake up. That is the only thing that, really, from the standpoint of work becomes important. Because if it isn't linked up with that kind of an ideas of the utilisation, what ever the impressions may be, for the sake of your own growth, it belongs to a different kind of a plane. It belongs to an earthly plane in which I enjoy reading a gook or knowing and adding to my knowledge of someone, even if the person is trying to indicate feelings and cannot put them in words, and even if it means that I don't agree with the different things he has to say, it still remains an earthly quality and an enjoyment of earth, or and an upsetness on earth.

F. Mr. Nyland, Em-K-- I'm on earth, and...

N. But you are aspiring towards something.

F. Well if it's necessary for me, and I believe this is true, write my own book, and I really cant figure out how to do it, and I use stimuli from elsewhere to show me patterns.

N. I think it's fine. Then I ask: did you get that kind of a stimulus from it?

F. It showed me some possibilities.

N. No, that's not the same. Did it actually encourage you to put to practice what you already know about work? That's the only criteria. K don't care how many times you run around the candle. There is a moment in which you fly into the flame. It's very lovely, to look at the candle from different angles. I think it is beautiful every once in a while to be exposed to whatevere someone else may have said and to read a book and that really starts to affect you, maybe emotionally. Beautiful earth, but it is stille earth. That is why I talk about it, because it is not, let us say, sneesed at. It is something that is, can be very stimulating. Surely for ordinary life. But something has to be born at such a time that I want to get away from earth exactly that kind of a stimulus, and to convert that what is then as energy into an aspiration towards what! This is the point; towards something that is away from earth, towards something that is vertical...not horizontal on this plane. Towards the possibility of development of myself. You see, the ascent has to be on the evolution of myself not on the improvement of an ordinary sense. Get inspiration and aspiration from whatever source, but it has to be linked up with the direction you set for yourself and that is paved with intentions of work, of the conversion of thoughts or ideas or concepts into the practical application of an observation process. So that the result is an awareness and not a continuation of thought. Do you know what I mean, or don't you?

F. Yes. It didn't go over into that at the time I was reading.
N. Yes. I'm sure, because that is your tendency.

F. Pardon.

N. That is your tendency.

F. Well, other books have done that.

N. It is true for many people because they lose track. They really, even in the beginning, might start out hoping that it might be a stimulus for work, and I mean work; and the emphasis as far as I'm concerned is always on work. All the other things are extraneous. They can lead to it, but unless I drink, I'll never quench my thirst. But maybe I don't have thirst, so I don't drink. I may have a desire to read books, but that is not the thirst I am talking about.

F. I'm not sensitive to other forms of communication, of these kinds of ideas.

N. I think you are.

F. Well I don't know about it.

N. Yes, I think it's a question of knowing what you are. And that even is the process of filling yourself with a lot of things from other people and I say beautiful as they may be and understand ( ) and sympathy with their suffering, all this is still on the periphery, Frank. And the only way by which one can start to work is the realation that I have said so many times ( ) As long as I will remain dependent on what I think will be inspirational for me, I'm bound to it and the only time I free myself from it is the utilization of the energy I've received for a different purpose; and that purpose is to alleviate my condition as I am bound, in order to become free. You can read all kinds of books in prison), in yourself, and stay in yourself; and (cry)(every)? them in yourself; and what Kant or anyone ee else, but they still will not unlock the door. It's a terrible thing to be asleep and not to know that you are asleep.

F. I can never become a monk or an ascetic

N. Huh? It is not asceticism. It is based in the midst of life from which you will draw all kinds of energies. A person who works becomes much more a man of the world. It is so diametrically opposed to anyone who withdraws from the world, like an ascetic, or like a fellow ina an ivory tower, or like a monk.

F. Just another place...

N. It's exactly in life and without withdrawing, to a face what is in life, hoping that certain times it is not too strong, that you still have a chance to wake up. Never asceticism, no one in Gurdjieffian sense has ever preached to ea stay away from experience. It emphasizes even more experiences and it gives one even the chance to have more, more, let's say energy, to be spent in that direction and to give more possibilities by separating the centers a little

bit so that they could function independently of each other. It would give you much more freedom, much more energy, much more things you don't know what to do with. That is why I hammer all the time about what they hope for because that is a form of life as a result of work. But if it's just the other way, that I become deader and dedder, and sit; it is not work, and it can never be a result of work. If the result of work on oneself is a holy face, who wants it. But you see it is a necessity of changing, converting it into a desire of, when I wake up in the morning, thank God, I'm awake, for the opportunity, for what? To be free, because I'm bound. This is what I must realize, that I'm bound, and I bind myself by the continuation of the ordinary things, mechanically or not. Or even reading books or having talk, talk, or arguments, insisting that that then, that I hope that from that direction there's something, and it will lead to nothing at all. Even thinking or professing a religion, and going to church and confess to a father and tell him about my sins and all that. It does not get me any further than the church tower. I never will fly above it. I will still stay within the realm of earth, and I will still stay bound. If there is something in one's life that actually has that quality then the problem is to find that life, and not on the way over, to be diverted by all kind of lovely pictures. This is what I mean, and I know damn well what I mean, but the temptation is to linger at the Grand Canyon.

F. Well?

N. Quite interesting.

F. That's right.

N. Okay. The same thing applies to Fred. He loves what he is doing.

Fred: Bullshit.

N. Yeah, who had an arm up?

X. Is the wish, wah uh, is it ordinary at the beginning, or...

N. For wanting to work?

X. Yeah.

N. No, it is an exceptional wish. It's a wish for

(X) It helps, of course

N. You have no other instrument. You see, you have to e use whatever is available at that state, that state which you are and whatever that is as a feeling center, whatever the center is, how much concentration there is in it, how much depth there is in the wish, and how pure is the wish. You see, because that will determine if my wish is for an ulterior motive, and I will say I would like to wake up, I spoil it. Because it is silly. What is the wish, to become God? or to become conscious? or to behave at least the kind of a

harmonious man, which when I know I'm not now, certainly has a great deal of possibility of change. So of course, I always have to have in mind an air which is unattainable now, and I hope to get when I follow the particular road of, as prescribed. So that involves that I now want to put to practice whatever I know in the application of becoming observant and aware of myself. I have to have a wish to do that. And the wish has to be strong enough because it is an unnatural process, and I have to go against it. I also have to make sure that the wish is pure; that my wish is to be awake, and the wish is not to dictate to God what we should do to him. I have to leave it, until I meet God, I can ask him, "Now, what do you think is right?" But if I start to determine that I want to get rid of my headaches, and for that reason I want to wake up, it's over, cos crooked, because I tell that I wish to have my headache removed, and I say that belongs to a conscious state, and it has nothing to do with it. The fact may-be that I have a headache may be very good for me to go though some kind of a suffering in which maybe there is a production of energy which can be used for the sake of wanting to wake up. But in any event, it is not something that I can prescribe for myself as my own medicine because I'm not that kind of a doctor. All I can do is to state the fact that I'm sick. Then I go to a doctor and he tells me to observe it, and says alright, if I observe it, will I get well? Yes. How will I get well? And the doctor says, I don't know. Maybe he's a good doctor. He says, will I be in balance? Yes, you will be in balance. That is the maximum definition of when one is awake; one can expect to be more in balance. But even balance doesn't mean that I know what are the forces I'm susceptible to even when I wake up. So the question is that, if I want to have that kind of a state, something that is not definable for me but that only to know that I will be in a certain state of consciousness, and that as a result of that, I will begin to see more or rather, to understand. Then my wish has to be pure and the wish has to be solely for that and therefore the more pure that wish is for the sake of myself, not to have an enterference of ulterior mutivations, that in then purity of the wish will determine how suessful my food is, or that whatever is energy, is used efficiently.

X. Is the purity of the wish what allows the thought to enter?

N. I think that it is dependent entirely on where one starts and from there on, it is a like a holy triad, a relationship between that what is a wish, with the thought of having to be in a certain accordance a certain way, and the application of one's body. And I think it becomes then, I call it a triangle because it rotates from one to another to another and back again to the first one. It may start with the wish; it maye start with the head; it may even start in the realization of the existence. But wherever it is that I attach

myself to that little triangle, running around where it isá dynamic the process is, the wish is translated and stimulates the thought. The thought is translated into the actuality of working in becoming observant and of that what is taking place as a manifestation and in order to continue it I again have to have the wish, so that whenever I make one round, I have acquired a little bit more knowledge, that is, more understanding because the knowledge is more absolute, and I have the continued wish to try to see if I g can get sóme more knowledge. Now I say the wish has to be pure because it has to be only for that purpose and nothing else, and it has to be pure in that sense, like the mind has to be pure, try to become objective the wish has to be pure in trying to become conscientious. So these are the two introductions into, you might call it, a subjective world and I tell the mind now to function. I try for the mind to function in such a way in the midst of subjectivity to become objective, that is free from associations. And my wish has to be free from all kind of encumbrances as ordinary life will give me, and ordinary feeling. So, the emotion that has to be--I call it now that, because it is more pure--has tob be in accordance with that what I really believe is right for me and I honestly and sincerely have to be conscientious about making it as a pure as I can, almost I would say as God-like as I can, because that is my ultimate aim. So that even in a partly subjective and partly objective state, there is still a great deal of subjectivity, but I purify it as much as I can, when it is in the presence of something that I know could be of more absolute value, and by absolute I now mean an objective kind of . This is a process that in this particular dynamics of going over from one, and placing the accent on one, or the second, or the third centre, and then forms a rotation, established, you might say, a certain momentum for myself. And when that happens, and then there is an accumulation, as a result of this kind of a moment of certain facts about myself, they are stored away as knowledge about which there is no further argument, because in the process of acquiring them, I have not used anything that could be used for argument, I've simply taken it as a fact which stood bb itslef without interpretation. As a result, there will be facts that I have, as I say, absolute or truthful, and now I accumulate facts about myself, which then, when they are truthful, and there is no argument, I can use as a foundation for further building.

X. Do these facts enter through the emotional centre?

N. They come in through any, it doesn't matter. Whenever this rotation takes place. Iám impressionable ? is to tell myself and all three centers are engaged. And whichever way the impressions reach me, either through my mind, or the emotions, sometimes through the pores of my body, all of them in the state of this, let's call it the conscious or conscientious state, will be deposited in a certain way

remaining truthful facts. This is like the accumulation of certain things in heaven because they have the quality of heaven, not tainted by earth. They are free because they are absolute. Anything else that is not absolute is interpreted; it becomes dependent on my interpretation of someone else, and it is not an absolute fact, or whatever the subjectivity is, it doesn't belong in heaven. To acquire and to acquire treasures in heaven, is the accumulation of myself of facts which belong to my life, and when my life is being lived, then my viewpoint of my life has to be like God would look at me; impartially, and at the same time, benevolently. So you see there are two things that are involved, for that reason that what is feeling has to be pure because that what is conscience has to be interested in me, benevolently. I is created in order to help me. But my help has to come from I, therefore I has to be benevolent towards me in wishing to help me.

X. I forget that benevolence sometimes.

N. And it is so necessary, because that what takes place consciously is always parallel to that what tkes place conscientiously. In the diagram, the Do-Re-Mi- Mi of Intellect is the same on the parallel level as the Sol-La-Si of the Emotional body. And it is this, the constant interchange between the two, two simultaneously become one. That is really the process; it is not at all a mental process only. It starts, sure, as, I say it starts at that point of the triangle, as soon as the triangle is going, it's going around, doesn't matter where I join it. If there is something on the circumference, and it is a train that goes around, I join here, and so anywhere, but I can join here, I can go anywhere. Doesn't matter any more. The main thing is to get into that, how I call it, that kind of a sweep, that kind of a momentum that is established and when it is there, it will last as long as there is a sincere desire, and when there is no more desire, it stops.

X. Can it become rhythmic?

N. Yeah, if it becomes rhythmick it will do the same sort of train, but it will put you tos sleep. It never does that; if it does it's wrong. Because it's always "contra nature." That's the only saving grace because that means you'll have to stay awake; and if nature is a little bit too much you don't exist any more. There is no I. At least it's not visible, it's not useable. It is like a cloud between the I and you. And that which has to be dispersed is the cloud. That means that whenever one wishes to disperse acloud, you have to increase the temperature to change the density of the cloud. That means that I have to become, regarding Work, a little bit more interested, and really hot under the collar. Or tob be in astate of Mars, in which that what is really my wish is at the point of my sword ready to fight.

Keep all these little pictures in mind,-these images. Every once in a while one or the other and so forth will appear and it will be a very good thing, sometimes, and it will help you to overcome maybe a little obstacle, or it will give you an impetus at the proper time , different things, many times even if you have them on a little piece of paper bring it out, or put it in front of you, say yes, so I put it back in my pocket. Little stimuli. It's not big things; small things, small things...maybe that's all the energy there is but do it, the translation, do it. of the energy into an activity will empty the grain sufficiently to receive more material.

X. Is that what is conveyed by the stop in the...

N. No, the stop is really to give yourself a command in order to break mechanical behavior; that's all. So that you have that; you have the interpretation coming from a command which is outside over which you have no control, and simply following an order that is given and that it will tell you about what you have to be at that moment under the control of that what is the force outside demanding something from you. So it gives you a certain relationship of becoming a servant to that what is superior. In that way it is a replica of what should be when I exists in the body has to submit to that what I dictates to it. This is really...you understand. So. Yeah? No question?

X. Is there still time?

N. Yeah, we have all the time in the world.

X. This is about having an aim. In the book in All and Everything, there's a chapter on Russia; Gurdjieff says that too many people have the characteristic of vainly growing indignant ? about injustices, and I know this is probably taught in other chapters too, but also is the question about changing the quality about one's concern about other people, for your family and friends you feel naturally concerned, but for other people you don't and is it possible to have the aim to, or to believe that one can sometime fulfill the function to have this concern that...

N. Do you want to?

X. Yes, that one can just make injustices just and...

N. Then you make it an aim, and you have a difficult time realizing it, but at least you can have an aim. Even if you fail, it keeps the aim. The failure is not because of the aim; failure is because you are what you are. If the ultimate aim is loving mankind and to help to alleviate all kind of suffering; in the first place you have to have actually something with which you can actually be giving. Because you cannot just use talk. Something of a certain substance which has to be based on your own experience of your life and you can't give it to someone for it to become a stimulus for them, and they will never be

able to use it for their own lives unless is has thatkind of substance from you. But the aim has to be in connection with what is within your means, what is at your hand to do and not become a missionary prematurely. Very often a missionary avoids these affairs at home, you see, and when ( ) says "do what your hand finds to do," it means your immidiate family, the people you canh have a relation with, without having to go out of your way, or sometimes a relation which is forces on you which you have to solve. And not not to run away to a nice country where you have to live under a coconut tree and hope that you can help a native who knows more than you do. Many times. So you see, unless you solve that first and in that process of solving, trying, you try to include, now, different types of people. Not thatw what is naturally to you and with whom you can become familiar and also with whom you might even feel at home, but gradually to extend it to those who rub you a little bit thew wrong way, and when you start rubbing the wrong way, that is, either will continue and is it worth while, or can I sha take this as an opportunity for my further growth, so that ultimately I will find the means of how to express myself to those people who at the present time I don't like. So that if you then can help in that sense, if to some extent you have struck a particular road toward such people, there may be a great enjoyment in yourself that you have become more flexible. And that would encourage you to continue and continue with it, more and more in the direction of trying to change your animosity into a form of affection. Before the ultimate of loving mankind is reached, I'm afraid people die.

X. Always?

N. I'm afraid so.

X. Is that because of one's own characteristic or because...

N. No, I think it's because it's too big atask.

X. Well, I have one thing I'd like to question. It says in the beginning of the book in <u>All and Everything</u> that sometime earth will not endure so that the opportunity to work will be open to everybody, and everybody will take the opportunity to work and become harmonious.

N. The possibility of becoming interested in work and in trying to do it is always there for everybody without exception; that is, they have to be within a certain time of their life, within certain years. In the very beginning when they are just growing up, there is not material to work with, and at the end of their lives, usually that what is material has been crystalized and cannot be used for that reason. But in between, let's say, ages of seven so forth up to at least sixty a person remains flexible and by nature there is the possibility of utilizing of that and then for each person the possibility exists. But to go from the possibility to the probability is quite a different

thing. Because the probability is dependent on how a person who has the possibility can actually loosen himself from the conditions in which he is or if he is willing to part with it. Seeing that it may might be that he is already bound so much that he is tied down to whatever he has to fulfill his ordinary functions on earth and then the second possibility out of the probability is that there are very few where it becomes actual. But since one doesn't know who belongs in that group, K-ah I w always have an aim of becoming actual. Not wanting to believe that I will stop at the possibility or even stop at the probability. Nobody, unfortunately, tells me that I cannot be blessed, so I go ahead expecting to be blessed. You dream as you can providing every once in a while you take it down, look at it, see if it is still there, if it is still alive, then pull it up again as high as you wish. Never lose contact with an ultimate aim.

X. I believe we should pursue this further; you can tell me to keep quiet if I shouldn't. I don't really understand why it is the probability and the actual and so forth can't be for everyone and why the condition of earth is such as it is that it doesn't...

N. It's ordinary life that is that way. For instance, I may be such and such kind of a man that there is a beautiful opportunity for me to become a professor in South Africa. And it would really suite me a great deal because it is in my line of work, but comfort, I have an old mother who requires my presence here. So I'm in between, you might say, two attractive forces, or forces that attract me, or to which I'm bound. And I' don't know what may be the decision: will I be selfish and go to South Africa, or will I be unselfish and be a good son. It depends on the state in which I am in, and of course, what I consider more important and it's quite possible, even if the chances are not 50-50, that I will consider the question of staying here. And all kinds of rationalizing about it, because it's not long enough, and it is good for her, and she's my mother, and so forth. These are the things that change a probability and make them stay as a probability, never becoming actual. That is as far as relating to the outside is concerned. Relating to the inside, sometimes, when I continue to see myself, I will come to a point where there are certain tendencies or traits of character that I cannot live without, and that I bel ieve, honestly believe, that they belong to me; I cannot give it up, particularly if I were working with a master who requires of me that I do certain things. For instance, I may be happier married and the master says to me, "You come to me and stay for 33 years,"and I say, "What will I do with my wife?" Hah! you leave her, of course! It even says in the Bible. And then I say I can't do it. He says

"too bad." It's an inner consideration. Sometimes for my own self-respect I will have to hold on to something that will give me in self, my life, because if I do away with it, I may as well kill myself. There is not only a question that I will have to part with my worldly goods, like the experience of Christ and the man who came, he couldn't have a soul because he couldn't get rid of that what he was still attached to. Even if I say for myself that I could do without this and without that, and lead ~~because-you-continue-to~~ maybe that he prefers to reinterpret it in his own way and is not working at all but he thinks he is. All right.

X. Yes.

N. The road is full of pitchforks, and the ~~pos~~ probability is that I will fall into one of them, and the actuality is that I never reach the end.

What is it, Fred; we spent already alot of ~~them~~ time, and this, as you know, is a so-called one hour meeting.

F. Shall I say anything?

N. Huh? I don't know.

F. Uh...you talk about happiness. What do you mean, how do you define that word?

N. Oh, no?

F. No, because you say that I'm unhappy or Frank is happy. How can I possibly understand what you mean if I'm supposedly happy with my condition?

N. Oh, I don't know if I use the word happiness so often. Many times if it is difficult, say "balance." Balance within yourself. Peace.

F. That I'm at peace with my balance.

N. At ease.

F. At ease with my balance?

N. But you see, it doesn't mean that there is a certain height to that because ~~say~~ you can be at ease at different levels.

F. Does that mean content?

N. Well, content, yes.

F. Why do I constantly fight if I'm happy there?

N. No, that's right, but you are asleep. When you're asleep, you don't fight too much. When you wake up, I think you fight more.

F. My definition is that I'm generally asleep, and yet I'm generally discontent. Discontent to me is not happiness, or contentment.

N. Certainly, so you're not at ease at all.

F. So then neither am I happy...

N. No

F. Then why did you say I was happy with my state?

N. Oh, I think you allow it. *F. Allow it? *N. That you say that you're unhappy, it's only a word. *F. You mean that all this chaos that I feel inside me is contentment? *N. It's only a word that you use in order to satisfy yourself

[redacted] because you continue to live with it!

F. It's easy to say not to live with it, but it's very difficult to do.

N. But how do you stop it?

F. Theoretically by working one oneself.

N. Yeah, but do you?

F. There's always the opposing force.

N. There's always a force that will carry you along, and the opposing force is to stop that force.

F. Yes. The opposing force, you mean, stop the one that wants to wake up.

N. Yes, not to allow the mechanicality to continue.

F. The opposing force is the one that stops the mechanicality, or the oposing force is the one that sustains the mechanicality. That's where I'm confused.

N. Mechanicality is a force; it goes in one direction. Then there's an opposition to mechanicality if you want to stop it; of course, it's a different force. It will have to be equal to be a force that forces the mechanicality, and to stop it you have quality, and to go on its own to push it back, the force has to be even more.

F. Well isn't that our difficulty, to build up that ~~epess~~ opposing force?

N. Yes, yes.

F. Then that's why I don't feel that I'm satisfied with my state.

N. You're not satisfied, and you're saying it. But you don't do enough about it, Fred. You keep on talking about it.

F. Well, you know I can sit and not talk about it but it...

N. I don't know...you could do it.

F. I do for a great deal of time for several months, I don't say anything then I come out because I feel there's something to clear up.

N. Next week you can ask any question. It won't help if you don't use them for waking up. Then you may as well talk.

F. Somehow or other I'm not satisfied.

N. Well, I hope not. We'll let it go now.

X. It's very short.

N. Oh, you don't know what kind of an answer I would give.

X. You said to Fred about arresting a mechanicality, and I saw tow instances of that when I arrested my mechanicality from the thought of Work. I was able to work, making stop for a moment. In one case I realized that I had a choice at that point to go back into my talk-talk-talk, or whatever I was doing mechanically, either to do that or to make a very small movement and try tow wake up. Right after the point of rest when I had that choice and it just, I realized from the two experiences, one was this morning and I did come, come to a stop and I was nodding that a very simple movement that I could see, and another time when I did arrest when I was moving, for a moment, I, right after that, was self-satisfied with the thought of work and I m just continued with my mechanicality and for me one is actually working after arresting, that is the word I was looking for, and o was not.

N. That's all right, that's good. It's good as a description of experience and you know the difference. The next time when you try to work you try to get to that state where you actually have the result of being awake.

X. Yes, I know now what the difference is.

N. But it is simple, very simple, as you go through the door, stop for a moment beofre you open it. You want to try and brush your hair, wait. When you eat, wait, then eat. All these little things/

X. Well, you see...I didnit do...

N. No, but I'm adding now more opportunities for you to stop your mechanicality

X. Please, about what you're saying, the top, it wasn't that that helped me, that was the arresting, but it was after that, to do a very slow movement...

(Tape runs off)